

the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

VOL. VIII. No. 12.

VANCOUVER, B.C., DECEMBER, 1954

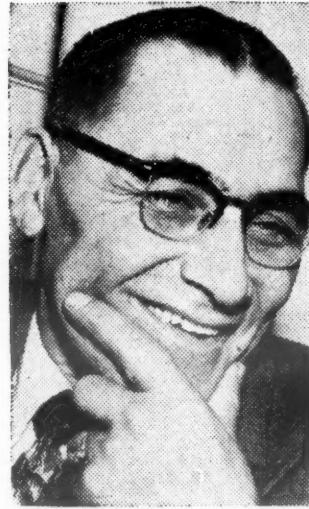
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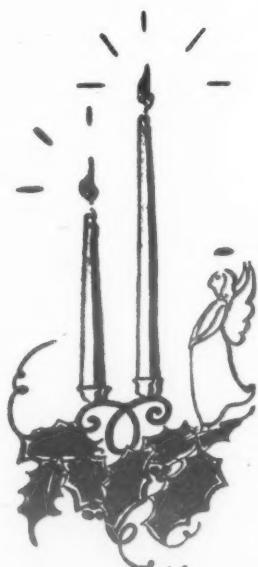
KITTY CARPENTER
Chosen president of the Native Sisterhood of B.C. was Kitty Carpenter, active worker for The Native Voice and spokesman for the Native Cannery women. Mrs. Carpenter's election is reported on page 12, the back page of this issue.

IT IS with a fulness of heart that we at this most wonderful time of year extend our deeply sincere and humble wishes for a happy holiday season to the members of the Native Brotherhood and Sisterhood and to all readers of The Native Voice. Let us

in the true spirit of Christmas extend a helping hand to our neighbors now and in the future. Let us look ahead to and plan for a better life for our people through our organized efforts. May we express "Glory to God in the highest, and on Earth Peace, Goodwill Toward Men." — Luke 11, 14.



ROBERT CLIFTON
Elected president of the Native Brotherhood of B.C. at the November convention in Bella Bella was Robert Clifton of Hartley Bay. He succeeds Chief William Scow. Story of this section of convention proceedings is carried on page two.



Brotherhood Head Robert Clifton Has Great Tradition to Follow

Our new President, Robert Clifton, is the son of Chief Heber Clifton of Hartley Bay; one of the highest ranking Chiefs on the Coast who was one of the strongest supporters of the late Alfred Adams, first President of the Native Brotherhood. Bob is a very much liked and respected man, a business man and a man of action, who plans ahead for anything he undertakes.

The first thing he said was that he must pay a visit to every branch of the organization and also to the Inland Natives to tell them that their problems are the Brotherhood's problems and that we must all unite into one strong organization for the improvement of conditions and the protection of our aboriginal rights.

President Robert Clifton is a Northern man who married a sweet southern Native lady, the sister of Chief Andy Frank of the Comox Reserve, where Bob makes his home.

So he is not only popular with the North, but also accepted and liked by the southern group of Natives.

Realizing the importance of an official Voice, the President intends to build up and really make The Native Voice a strong official organ of the Brotherhood. Keenly interested in his people and their problems, he is determined to serve them to the best of his ability.

He really appreciates the long years of work by our past president, Chief William Scow, pioneering and breaking the trail for others who come to take his place.

President Clifton feels that great honour should be paid to Chief Scow for the years of unpaid "sweat and tears" that he has given to his people.

A kindly, humble Christian gentleman, President Clifton has made his plans and it is up to us to get behind him one hundred per cent.

Chief William Scow, our Past President, stated to The Native Voice that he was pleased that Robert Clifton had taken his place and that he would support him and

help him in every way to further the work of the Brotherhood to help the people in their great need.

He went on to say that President Clifton's father, Chief Heber Clifton, and his father, the late John Scow, were blood brothers and the tie between their families was very great, and that he felt happy that it was Bob Clifton who would carry on where he left off. He had the greatest confidence in his ability to do so.

Chief Scow seemed very tired and glad to retire after many years of faithful unpaid service. When other men were making big money fishing, Chief Scow worked unpaid for the good of his people. Having a very large family, it must at times have brought great hardship on him and his family.

When he started as President, Indian children were only getting 2½ to 3 hours schooling daily at the residential schools.

The little girls helped with the cooking and cleaning, and the boys worked outdoors to keep the underpaid schools going, as they did not then get the support from Ottawa that they get now.

T.B. was rampant and the death rate high—working conditions were terrible and Indians were discriminated against wherever they went.

Only a few children ever reached the 6th grade, and high school was out of the question, as also was University. The aged received only a form of relief amounting to \$4.80 per month, many died of neglect and hunger. Child allowance and

blind pensions as well as old age pensions were undreamed of.

Yet through the work of this great man and his co-worker, Reverend Peter R. Kelly, D.D., the Natives now have old age pensions, child allowance, blind pensions, high school, university, provincial vote, and many undreamed of privileges. Moreover, the T.B. situation is well in hand.

New commissions are being established to go into the Indian Welfare and we have the finest Indian department in the whole of Canada fully co-operating with the Brotherhood for the betterment of the Natives, to say nothing of Dr. Barclay and our splendid medical department who have almost conquered T.B. and given the Natives of B.C. every bit of the best and latest medical service possible.

Before you take "all this and Heaven too" as a matter of course, Brother, look back to the workless days of hunger and strife, no education and discrimination rife prior to 1944 and humbly give your thanks to these great men who have given you their unselfish, unpaid services, so that you might be able to live decently. They have received little thanks, no reward and undergone great hardships, giving everything they had, sacrificing their families, passing up money and jobs that you might live under better conditions.

Are you going to let them go without a "thank you"? Do you take all this as your right? Wake up and give your blessing that there are men like these men in this world.

Now you have another man who will follow in their shoes. Show your gratitude and thanks by getting behind him and helping our great organization.

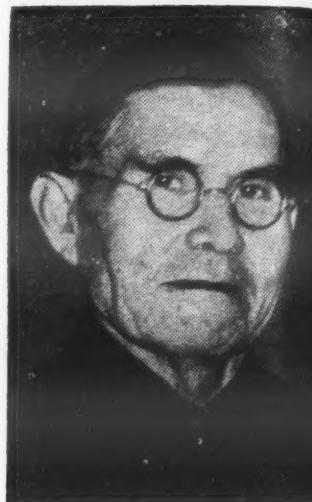
Wake up, Brothers and Sisters, there may come a time when the well goes dry!

Thank you Chief Scow. Thank you, Dr. Kelly, and thank you President Clifton, for knowing all this and still having the "Guts" to step

HE SUCCEEDS THESE MEN



CHIEF WILLIAM SCOW
President of the Native Brotherhood of B.C. since 1945, Chief William Scow has completed a record of accomplishment which president-elect Robert Clifton has pledged to continue.



THE LATE ALFRED ADAMS
Central figure in the formation of the Native Brotherhood of B.C. in the early thirties was Alfred Adams, passed away in June of 1945 in Prince Rupert.

into their shoes and carry on.
God bless you all!

—MAISIE HURLEY

to the

**NATIVE
BROTHERHOOD
OF
BRITISH
COLUMBIA**

Merry Christmas

and

a

Happy New Year



THE GOVERNMENT OF
THE PROVINCE OF BRITISH COLUMBIA

of

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**THE
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and a
Happy New Year!**

to all members of the Native Brotherhood and Sisterhood from the . . .

**UNITED FISHERMEN & ALLIED
WORKERS' UNION**

"In Unity Lies Strength"

Speeches Highlight Brotherhood Meet

By MAISIE HURLEY
Publisher, The Native Voice

The 24th Annual Convention of the Native Brotherhood of British Columbia was opened by Rev. Dr. Peter R. Kelly of the United Church. After singing the Brotherhood hymn, "Onward Christian Soldiers, Marching as to War," Dr. Kelly asked the convention to stand and affirm their loyalty to Her Majesty the Queen. Native Canadians numbering 750 stood and sang God Save the Queen. Never has the singing of our beloved old anthem moved this old Imperialistic heart more—with deep feeling and earnestness they sang in their lovely Native voices.

Mr. Caleb Williams, head Councillor of the village of Bella Bella, addressed the convention, saying it gave him great pleasure again to welcome the visitors on behalf of the village.

President William Scow then addressed the convention, thanking our hosts for again making it possible to hold the Convention at Bella Bella. He spoke of the great support given him by Bella Bella who had backed the Native Brotherhood up in their work of solving the problems of the people with their great Christian policy.

He went on to say that the need of our people is greater now than ever before. We can count our many blessings for the things that have been made possible by the people of Bella Bella and Alert Bay districts. He said the organization has gained the confidence of the people and has fulfilled the dream of the late President Alfred Adams that our people should sit at the round table with the Ministers of the Land. He went on to say, "Let us make use of that and let us improve it." He had taken part in the great movement and advised that

we work closely, harmoniously to bring about a more speedy solution to the problems we are encountering.

Chief Scow spoke of his trip to the Coronation and thanked Mr. Guy Williams and Mr. Tom Howarth and others for having made that possible.

Chief Scow and Reverend Peter Kelly, D.D., spoke with regret of the illness of Mr. Andrew Pauli, President of the North American Brotherhood, and the good work he has done in working for his people. Everyone joined in wishing him a speedy recovery.

Our brilliant young member, Mr. Frank Calder, M.L.A. for Naas, spoke on uniting of all Indian organizations in Canada, such as a National Congress of Canadian Indians, patterned after the National Congress of American Indians. Mr. Calder refused office in the Brotherhood, resigning as secretary but still remaining a member. He said his work kept him too busy to do justice to any other position.

An interesting speech was made by Homer Stevens, who brought greetings from the United Fishermen and Allied Workers' Union. He spoke on conservation and the international danger of Japanese fishing in the Pacific. Nations can go out to sea and harvest salmon going to British Columbia spawning grounds.

He asked for a check on the "holiday fishermen" who were issued licences to fish for salmon, and advocated discussions by the Brotherhood and the UFAWU limiting of licenses. He claimed that the Japanese fishermen in the North Pacific last year took over 20,000,000 fish.

Homer asked for harmony between organizations, uniting to overcome all differences of opinion. It was an interesting and informative speech from a man thoroughly conversant with his subject—a likeable fearless speaker who stands his ground and knows his facts, with whom we seldom agree but still admire.

Superintendent Anfield of the Department of Indian Affairs, Vancouver, spoke on the shortage of

teachers both in White and Indian schools. He said that the situation was getting worse and worse. He also said that the Indians were the fastest growing racial group in Canada and there was a great opportunity for them to become teachers. The department, he said, paid their passage into isolated areas. The future of schools lies with you young people who must take your place side by side with the white teachers. He asked that we encourage young Natives to become teachers and encourage children to go on and take their place in the leadership of their people—there are openings for nursing and need of civil engineers, encourage them to train for positions in the future.

Dr. Barclay could not attend the convention but Mr. Anfield spoke for him and said that now Nanaimo, Coqualeetza and Miller Bay can care for all the T.B. cases—they have now empty beds. It was something worth remembering that T.B., the scourge of the Native people, has reached the stage of empty beds which is a real victory over T.B. Thank God that Indian health is one of the bright spots in Canada.

He again said to remember that the Indian is a "natural" for civil engineering and that there was a tremendous field open to the young Native. He asked that the Brotherhood give the U.B.C. Social Service support and give them sound solid information when they visited the reserves. He spoke of certain problems that have to be dealt with and there is to be a survey of reserves.

The Federal Government, through Indian Affairs, will undertake a careful scientific survey and detailed study of the whole reserves of Canada. Before he left, Mr. Harris planned survey teams who would visit reserves and ask for information. It will be worth-

while as the Government needs up-to-date information to be of greater service.

Department at Ottawa is to appoint two flight Forestry engineers—a far reaching move. It anticipates extensive service of reserve timber management and licenses and forestry and replanting to check. Indian timber resources in 50 years will be gone unless a plan of reforestation is made.

The Federal Government through the Department of Indian Affairs has appointed a group from the University of British Columbia to undertake careful scientific survey, a detailed study of social and economic conditions.

Mr. Anfield, speaking of the Brotherhood, said its weakness was the individual who does not do his share. He said the organization cannot be strong unless the little branches are strong. He said the trouble was at the grass roots and advised each branch to strengthen its base by tackling its own problems. He gave a message from Commissioner Arneil who regretted that he could not be present as he was called to Ottawa on special business.

Mr. Reginald Kelly, Secretary for the Indian Enquiry Board, represented the Honorable Lyle Wicks, Minister of Labor for the Provincial Government, and expressed the Minister's regrets that he could not be there.

Mr. Kelly said "Reserves are places you live on; therefore you are in competition with your white neighbors. The Province realizes that they must take active part in your development." He spoke of the work of the Indian Enquiry Committee. The Board consists of Secretary Reginald Kelly, three Indians, Chief Wm. Scow, Edward Bolton and Ernest Brewer; three whites, Professor Ellis Morrow, Dr. Lawrence Guichon and Mayor Charlie Cates of North Vancouver.

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TRIBUTE TO ZEAL

THE AWARD of the second Julian Crandall Conservation Trophy to Mr. Henry Stelfox, a retired game warden and Indian agent, now living at Rocky Mountain House, Alberta, is a happy recognition of a lifelong enthusiasm and a marked success in its expression. Mr. Stelfox is a nature-lover and citizen whose determination to persuade men to work with nature instead of against her, to preserve instead of destroy, had substantial results in his own lifetime, and placed the future forever in debt to him.

It was Mr. Stelfox who induced the Dominion Government to preserve the fast-disappearing buffalo from total extinction. To show it could be done, he himself kept a herd for a number of years. It is a painful irony that his herd had to be destroyed when the animals were wounded by a vandal with a .22 rifle. He taught the Stoney Indians in Alberta how to sustain themselves with the help of a forest. He preserved the beaver, nature's water conservationists, near Rocky Mountain House, and induced Governments to protect the rainbow trout in the mountain lakes. Such details merely hint at the full extent of his activities.

It was indeed an inspiration of the Canadian Tourist Association's Conservation Committee to establish this annual award in the hope of developing public interest in conservation. Last year, the first of the Julian Crandall Awards was given to Mr. Frank Kortright of Toronto, whose ardent services on behalf of conservation need no emphasis here. In selecting Mr. Stelfox for the second award, the committee has incidentally honored the numberless private citizens who, like him, out of their own means and in their spare time, have done so much to conserve the water, forests, soil and wildlife so necessary to a prosperous and civilized national existence.

Many names could be cited and there would still be others who deserve tribute. What they have done, however, was not for fame but for their own happiness and from a sense of responsibility to the generations coming after. The bird lover, the tree planter, the wise farmer, the gardener, the friend of wildlife whatever its species—each in his or her own way is doing something to keep the natural things of life in a proper relationship with mankind. Each year, we believe, there are more who understand, and join the great crusade. It is these unknowns who share the honor paid to Mr. Henry Stelfox, and we would guess there is nobody more pleased about that than he. — *Globe and Mail*, Sept. 29, 1954.

MR. CUTHAND WRITES AGAIN

Mont Nebo, Sask., Nov. 22/54
Dear Editor:

My editorial, "Echo of the Past" in the October issue of The Native Voice was criticized by Cha La Nung, stating he had never mentioned the persecution and ex-

ploitation of the Indian by the whites, in his previous writings. I did not take one writer into consideration, I merely took a cross section of previous issues of The Native Voice and took a few quotations to point out the attitude

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Another Echo From 'Echo'

Dear Editor:

Your October issue carried an article "Echo of the Past" by one S. Cuthand that proved to be of profound interest to me. As a white man adopted by Indians at a tender age, and sincerely interested in them all my life, I found myself taking violent exception to several passages in his article.

However, upon due consideration and reflection, I find it to be more of an indictment of a segment of his own people, than a diatribe against the white man. That "segment of his own people" I would judge to be the conservative element always to be found in any Indian group. They are usually the followers of the native religion, are least prone to change and most skeptical about the white man's beneficence, which Mr. Cuthand lauds so highly.

In what private sanctuary or ivory tower Mr. Cuthand was cloistered to have his mind so affected, I do not know, but I should like to ask him a question or two that occurred to me as I read his article. For instance, since these are the vaunted "better days" for the Indians, why are they so apprehensive of 99% of the legislation that goes through the Canadian Parliament or American Congress? Why have the Indians on the St. Lawrence side turned down proffered American citizenship three times now? Why aren't Indians on the Canadian side flocking to the citizenship offices to avail themselves of the "privileges" connected with citizenship in the Dominion?

He speaks of his "heritage" as being intangible . . . for shame. What of the wonderful arts and crafts of his ancestors . . . of their contributions to the world's agriculture? Has he never compared the uncomplaining nature of his own people with the habitual grousing, complaining and worrying of the white man? Has he never noticed the wonderful behavior of Indian children compared to the "little monsters" we raise in our white cities . . . children who grow into the community problem we are plagued with today? Indian children are brought up as individuals within their family groups and their own character and wishes are recognized and respected among his own kind; the white man channels the every thought, word and deed of his offspring into making his children mere extensions of his own personality, with little or no thought for the wishes of the child, unless they coincide with the parents' ideas.

Even here in the East, countless numbers of our Indian people have discovered the white man's way of life to be far too mercenary, hurried and cynical for them, and have found it easier to revert to the ways of their forefathers . . . particularly as regard the solace to be found in their own native religion and institutions.

And to the people of the Southwestern part of the U.S., the Pueblo Indians in particular, their way of life is still a great deal like it was before the white man came; they prefer it that way. Why shouldn't they be allowed to go on living that way? Granted the white man has made great technological and material advances, but at the price of great spiritual institutions . . . he pays lip service to the Christian way of life that should be the dominating influence in his own life.

We learned the folly of trying to force our democratic institutions on the Germans after World War I, as witness the short life of the Weimar Republic. After World War II, we did not try to force our way of life on other peoples, and we are not now trying to force them on the Koreans . . . then why should we force them on those portions of our aboriginal population who feel they have a way of life that is sufficient for them? In what respect, other than the material advantages, is the white man's civilization superior to that of most of our Indian people?

To sum it up, I think it should be at the discretion of the individual as to whether he wants to change his life and that of his family from one culture to another . . . or, as others have put it far more wisely, to take the best that each culture has to offer, and pattern one's life in that fashion. The idea of majority rule in a democracy is a splendid idea, but only so long as the rights and wishes of the minority are respected and considered.

Mr. Cuthand makes a splendid propaganda talk for those "benevolent" forces in our respective governments that constantly agitate for "enlightenment" and "liberation" for the Indians, under all the various shades of "integration" and "assimilation" that crop up in Indian legislation each year . . . to the Indian people themselves, they all mean one thing . . . extinction as an entity. What have they done to deserve it? Why does Mr. Cuthand think it is a wonderful thing for the white man to have helped cure epidemics among the Indians . . . such as those of smallpox, measles, etc.? After all, the white man brought those diseases here . . . the Indian didn't have them.

In the foregoing, I have but skimmed the surface of the various arguments that could be offered Mr. Cuthand in rebuttal to his article. And he still feels that he needs more enlightenment regarding his "heritage," would be only too happy to answer him personally, if he'd care to write . . . I could fill him in on volumes, and end up showing him, despite the fact that I am a white man, born and raised, there are many facets to his heritage that I would swap with him anytime!

ROBERT GABOR,
"Sagotaala."

of the writers in general. For example, the quotation "The Indian stands on the path of regret and bitterness," is not necessarily my idea.

I did not try to define the word "heritage." I said "It is intangible," meaning it is not materialistic; otherwise it would be a narrow view of heritage. Therefore, if it is not materialistic, it does not mean teepees and war bonnets as Cha La Nung thought I meant.

Heritage can be expressed in the materialistic sense, however, but it can be understood to mean in the spiritual sense; that is pertaining to the intellectual, such as

faith, love, peace, honesty as Cha La Nung expressed it. He also expressed it aesthetically, that is part of our heritage too; a nobility idea.

This proves that English, no our medium of expression, can be understood in so many ways, even by one word. I did not define the word fully as I did not want to take too much space in The Native Voice.

It is not necessary to argue the other points of criticism for we are entitled to our opinions. Opinions are formed by differences of our backgrounds.

STAN CUTHAND

Non-Treaty Chippawa Chief Passes

Word was brought to me today by Chief Peter O'Chiese of the death of that well known Non-Treaty Chippawa Indian "Big John," on Monday, October 18, 1954.

That picturesque and well known Non-Treaty Chippawa Indian Councilor of the Peter O'Chiese band, passed away, age 83, at his home in Foothills, Alberta. He leaves his wife, "Peechum," who is sister of the late Chief John O'Chiese, two sons, Keviston and John, two daughters, Mrs. Mary Daychief and Mrs. Tominagan Koyspot.

"Big John" was born at Athasca. His parents were members of the Chief Jim O'Chiese band of Non-Treaty Chippawa Indians. His grandfather, San-tau-wess, was born at Marlboro and is buried there, thirty miles north of where his grandson "Big John" is now buried.

Just prior to the death of Chief Jim O'Chiese, he called his Councilors and old Indians to him and mentioned to them that he had only a few more days to live. He exhorted them to respect the white man's laws, to refrain from the use of strong intoxicating liquors and bad talk, not to ask for help from those who robbed them of their God-given heritage.

Up to the time of his death, this grand old Indian "Big John" respected the promise made by him to the last Chief Jim O'Chiese; every evening before retiring to rest, he petitioned God to bless and watch over his people and asked for a special blessing for Queen Elizabeth and those in authority in the Legislative Building, Edmonton.

We white-skinned people (who have crowded the remnants of the O'Chiese Non-Treaty Indians from the good productive land, shuffled them hither and yon until in desperation they were forced to seek sanctuary in that Foothills region

of muskegs, jackpine, ridges and myriads of mosquitoes at the foot of the Rocky Mountains where they hope that they may be allowed to pitch their tents and be unmolested as they carry on their vocation of making a living) ought to bow our heads in shame, and if there is any goodness and loving

thoughts left in our hearts, we ought to not only petition our Government to set aside a suitable tract of land for their exclusive use, but we ought to see to it that "such" is done.

HENRY STELFOX,
Rocky Mountain House,
Alberta.

'Champion of Metlakatla' Peter Leighton, 70, Dies

The man who led the fight for enfranchisement for the village of Metlakatla, Peter Leighton, died November 15 in Prince Rupert General Hospital at the age of 70.

Mr. Leighton, who only last December was awarded the Queen's Coronation medal in Prince Rupert for his efforts on behalf of his village and the Native people, had been in poor health for some time.

The champion of Metlakatla was born in the village and was schooled there. After completing his schooling he worked on the Grand Trunk Pacific Railroad when the steel was being laid to the west coast. He also helped build the first wharf and dwellings in Prince Rupert.

However, for the most part of his life, Mr. Leighton was a commercial fisherman.

Mr. Leighton was married in 1915, but five years later his wife Mary and three of his children died. The remaining son, Richard, now lives in Vancouver.

Other survivors include Mr. Leighton's youngest brother, Rob-

ert of Port Edward, a sister, Mrs. J. T. Cook of Prince Rupert, two nieces, Mrs. Bert Wouden, and Mrs. Arthur Brown of Prince Rupert and a nephew, Gus Leighton, in Prince Rupert, as well as many other nephews and nieces and grandchildren in the province.

As he grew older, Mr. Leighton began to realize his people were beginning to lose their independence, at the same time, becoming more dependent on the Crown. Ten years ago he began the fight to bring about the complete enfranchisement of Metlakatla and was elected head of the Enfranchisement Board.

Although he spent most of his life in Metlakatla, Mr. Leighton was well-known in Prince Rupert where he was a frequent guest speaker at service clubs here. In later years, when his health began to fail, Mr. Leighton moved to Prince Rupert and recently was under constant medical care.

MISS CUNNINGHAM ILLNESS REGRETTED

We regret to announce the illness of our dear friend Miss Cunningham. Miss Cunningham has devoted her life to helping our Natives to get all the benefits of better education.

In the early days, she taught at Little Pine School, Saskatchewan, and today many of her beloved pupils are holding high office in the Church of England and also graduating as nurses.

A great supporter of The Native Voice and everything pertaining to the advancement and improvement of Native conditions, she will, we hope, soon be well. We send her love and best wishes for Christmas and a Happy New Year.

—From Maisie Hurley, Publisher; Phyllis Grisdale, Secretary, and staff of The Native Voice.

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WORD WANTED ON NEEDY BOYS

The Native Voice.
Gentlemen:

Several of our "Y" Indian Guides Tribes of boys and their fathers are interested in getting acquainted by mail with needy Indian boys.

Last year contact was made with a few Navajo boys and certain articles needed were prepared by our Tribes and mailed.

If you have any information regarding such a need at your reservation, please drop me a line.

HEBER B. SINK,

General Secretary.

The YMCA of Hunterdon County and Washington, N.J.

Flemington National Bank Bldg., Flemington, N.J.

Dr. Kelly Guest Speaker For 'Friends of Indians'

Before an audience of 400 people including some 60 from the reserves all over Alberta, the Friends of the Indians Society presented a special program in the Alberta College Auditorium on Nov. 8, to celebrate their tenth anniversary.

Beginning in December 1944 as a Committee of five this Society's membership has grown to 41 people from all walks of life, whose aim is to help bring about better understanding and co-operation between the Indians and the Canadian people in general.

Dr. Peter R. Kelly was the guest speaker, his subject, "From Minor to Manhood."

ganizations through which the Indian people could speak with one voice.

He recounted the progress in Indian Education and Health facilities over the past ten years and reminded the Indians in his audience not to get behind when others benefitted by the good things with which science and progress have provided our civilization.

Dr. Kelly said the Indian people should show greater responsibility in their own affairs, urging them to take their problems and stand up for what they consider their rights to Ottawa and to the provincial government. He himself had knocked at Ottawa's door for the past 40 years. "Press hard," he said, "and if you press hard enough you'll get what you are pressing for."

The anniversary program was supplemented by colorful tribal dancers from the Erminskin and Samson bands of Hobbema in full regalia, who delighted the audience with their artistry and skill. They included the famous Prairie Chicken and Hoop dances.

Fine displays of Indian handicrafts, both of the present day and the past, were inspected by the audience, as well as exhibits from the Departments of Education, Health and Occupational Therapy from the Charles Camsell Hospital in Edmonton.

The Legend of the Vain Girl

By CONSTANCE COX

THE young Indian girls were taught to be careful of their appearance, but while beauty was considered a virtue, vanity was a sin.

Once, long ago, a great feast was prepared in Hazelton, and the people of all the surrounding villages were invited to attend.

It happened that in the village of Kits-eucla, there lived a young girl who was very vain and proud of her appearance. When she prepared herself for this feast, she spent so much time anointing her hair with the fat of the mountain-goat, to make the braids shine, and brightening her cheeks with red earth, the others left without her. She ran out quickly to catch up with them, but so great was her hurry she forgot her snowshoes.

When they reached the banks of the river, the snow was very deep. All the others quickly put on their snowshoes and sped on their journey. The poor girl was standing

waist deep in the snow and could not follow them. In vain she begged them to wait; they did not hear her and quickly passed out of sight around the bend of the river trail.

While she waited there through the night, she died from cold and exposure and when the feast was

over and the guests returned, her body was frozen. The shame of her sin caused the frozen body to sink out of sight in the snow before she was discovered.

In the spring when the snow melted, the family came to look

(Continued on Page 8)



*Greetings
and
Best Wishes*

to all our friends
of the Native
Brotherhood.

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45 East Hastings St.
Vancouver, B.C.



Glimpse of History - - - Speech in 1788

The following is a speech addressed to Sir John Johnson by the Chiefs of the village of the Lake of Two Mountains, in the Indian Department Office, Montreal, on February 8, 1788. The introduction is by Phoebe Erskine MacKellar, who was lent a copy of the historic speech by one of her Mohawk friends from Oka. The material was forwarded by Eastern Associate Editor Big White Owl to The Native Voice for publication.

INTRODUCTION:

Last spring the French and Indian village of Oka on the north shore of the Ottawa River, some thirty-five miles from Montreal, became "Front Page News." Scientists had been at work, and mining companies and individuals were taking claims. The finds consisted of uranium as well as a number of other important minerals. For a time it seemed that the Indian reservation as well as the picturesque French village once the Lake of Two Mountains Mission, were doomed. But things have quieted down and the inhabitants say they don't expect to see a mining town in their lifetime. The Indians of "Kenesetake," their name for Oka, have had troubles almost from the start when the Sulpicians moved their Mission from the Island of Montreal to the Lake of Two Mountains early in the eighteenth century. The following speech delivered during the British Regime I consider, of great historic interest. Sir John Johnson, to whom the speech is addressed, succeeded his father, Sir William, as Superintendent General of Indian Affairs. Death smote Sir William Johnson following a long and important Indian Council held in front of his house in Johnstown, N.Y. This event took place shortly before the outbreak of the Ameri-

can Revolutionary War. It fell to his son, Sir John, a loyal adherent to the Crown, to rally the Iroquois of New York State under their leader Chief Joseph Brant. With the final outcome of the war, Brant and his Mohawks, with hundreds of other United Empire Loyalists, became "displaced persons." As a reward for their services these Indians were granted large tracts of land on the Bay of Quinte, and Grand River, Ontario. Their descendants are still there and it has been my privilege to meet a number of them.

If any reader can give light on the whereabouts of the wampum belts described by the speaker, it would be of general interest, I feel sure. I recall one on exhibit in the American Museum of Natural History, described as the Oka Belt. Possibly it is the belt described as being made for this occasion. It is many years since the original belt with the "dogs" was seen in Kenesetake. The story goes that it was in the safe keeping of one of the Clan Mothers. One day a stranger came and asked her what proof the Indians had that they owned the land. The old woman produced the wampum belt as proof. The stranger said he would keep it safe for the Indians. The belt has not been seen or heard of since!

The Common, mentioned below, is still a bone of contention between the French and the Indians. It now boasts a Golf Course and Riding School, but it is many years since cattle grazed there. The Canadiennes (meaning French) are still by degrees, encroaching upon the land which the Indians consider theirs by treaty rights.

THE SPEECH FOLLOWS:

A speech addressed to Sir John Johnson by the Chiefs of the Village of the Lake of Two Mountains, February 8, 1788.

Indian Department Office, Montreal.

To Sir John Johnson, Bart,

Christmas Greetings to the Brotherhood

from

Castle Hotel

750 Granville Street
Vancouver, B.C.

Jack Black, Manager

Christmas Greetings
and a
Happy New Year!

THE CANADIAN BANK OF
COMMERCE

Superintendent General and Inspector General of Indian Affairs, by the principal chiefs of the Village of Lake of Two Mountains assembled in Council.

AGHNEETHA,

Principal Chief, Speaker.

"Father, we thank the Great Spirit for the pleasure of seeing you here today in good health, and we earnestly pray that he will take you under his protection and grant you a long life of uninterrupted happiness that you may still continue to guide and direct your poor ignorant children and relieve their distressed women and infants.

"Father, we beg you will clear your eyes and open your ears that you may fully comprehend what we are going to say to you.

"Father, the minds of our old men have been disturbed of late, and our hearts continue to be sorely grieved. We begin to be sensible that our distresses are greater than we apprehend. We fear we will be neglected people unless you stretch out your hand to relieve us, and use your endeavors to quiet the fears of your ignorant children.

"Father, before the Wall was built around this Town we lived at the foot of the Mountain (near to where the Priests of the Seminary have their Country seat) where we resided in peace and tranquility a considerable time. Then the Priest settled amongst us and the other clergy of this Island represented in council the inconveniences arriving to the White People from our living so near the Town, particularly the alleged disorders committed by some of our young men when they got too much Rum. They exhorted us strenuously to remove farther off from the Town where we would be more quiet and Happy, and pointed out to us Sault au Recollet as the spot near to the Prest's Mill's. We complied, accordingly; and we left our habitations, and moved with our wives and children to the place allotted to us, where we resided for twenty-four years. Again our Priests, in conjunction with the clergy of the Seminary of Montreal, told us we should remove once more with our families, for it was no longer proper that any Indians should live on this Island. If we would consent to go and settle at the Lake of Two



BIG WHITE OWL

Mountains we should have a large tract of land for which we should have a Deed from the King of France as our property, to be vested in us and our heirs forever, and that we should not be molested again in our habitations. Although it was very inconvenient to us to be quitting our homes and small clearing yet the desire of having a fixed property of our own induced us to comply. Accordingly, we set out and took possession of the Land assigned to us. As was the custom of our forefathers, we immediately set about making a Belt (which we will now deliver to you) by which our children would see that the land was to be theirs forever. As was customary with our ancestors we placed the figure of a dog at each end of the Belt to guard our property and to give notice when an enemy approached. When it was finished we spread it

(Continued on Page 10)

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THUNDERBIRD NEWS--

(Courtesy of The Native Voice)

The Native Voice regrets to announce that Mr. Andrew Paull, president of the North American Brotherhood, is dangerously ill in St. Paul's Hospital, Vancouver, British Columbia.

Mr. Paull was taken seriously ill while attending the convention of the North American Brotherhood, of which he is president. On behalf of President Paull The Native Voice wishes to announce that (D.V.) The Thunderbird Magazine, official voice of the North American Brotherhood, will come out in December or January at the latest; therefore, we ask your indulgence until Mr. Paull returns to health.

During the convention of the Native Brotherhood of British Columbia a great tribute was paid to Mr. Paull for the work he has done for his people and both the Native Brotherhood and The Native Voice wish him a quick recovery.

The announcements on this page are published for Mr. Paull by courtesy of The Native Voice with all good wishes:

Indian Chiefs Plan Customs Appeal

Leaders of the North American Indian Brotherhood plan to appeal to the Supreme Court of Canada against a lower ruling that forced Indian Louis Francis to pay duty on goods brought in from the United States.

The Indians contend that Canada abrogated the Jay Treaty of 1794 between the U.S. and Britain, which permitted Indians to transport goods freely across the border.

According to Mr. Andy Paull, one of the counsel on the Jay Treaty appeal will be Gordon Henderson, nephew of the late Stuart Henderson, famous criminal lawyer of British Columbia.

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THE VAIN GIRL

Continued from Page 6

for her, and to their horror all that they found was stone, shaped like a girl, stooped with her arms crossed on her breast. But they knew it must be the lost girl, because on each cheek of the head of the stone was a round red spot

Years went by and many people came from all parts of the country to see the stone with the red cheeks. In time a thin coating of moss grew on the red spots, proving that the color was the red earth used on her cheeks by the vain girl on that night so long ago.

When the railway was built in 1912, the men building the grade reached this place, and with their shovels and scrapers they pushed the stone girl with her red cheeks, into the Skeena, and the legend has been more or less lost, as there is no longer a figure to prove its truth.

**Patronize the Advertisers
in THE NATIVE VOICE**

OFFICIAL VOICE OF THE NORTH AMERICAN INDIAN BROTHERHOOD

NAIB HOLDS THREE-DAY MEET

Canadian Indians wound up their three-day national pow-wow at Caughnawaga September 23 with traditional feasting and dancing.

Iroquois braves of the Caughnawaga reservation donned full regalia to entertain delegates to the 11th convention of the North American Indian Brotherhood. In feathers and warpaint they pantomimed the corn dance, asking for a bountiful harvest, and the spectacular eagle dance.

A special welcome was danced for Col. H. M. Jones, director of the Indian Affairs branch of the Department of Citizenship and Immigration, who represented the white man at the convention.

Later Col. Jones broke bread with the Indians as they feasted at two long tables. Each table accommodated more than 30 persons. The delegates were served great bowls of Indian corn soup, as popular now as it was in pre-Cartier days.

Resolutions reached during the congress were presented to Col. Jones by Andrew Paull, of North Vancouver, B.C., and president of the Brotherhood.

INCOME TAX

The convention resolved to contest the right of the Canadian Government to collect income tax on wages earned by Indians outside their reservations. Mr. Paull said Brotherhood lawyers were already working on a test case to question the validity of this tax in a Canadian court.

The convention asked the government to establish a "revolving fund" from which Indians could borrow money for business use and for the building and repair of homes.

"Because of our status," said Mr. Paull, "Indians can't borrow money from banks. The Canadian Government is, for all practical purposes, our bank. It holds some

\$22,000,000 in trust for us. We should be allowed to borrow money for legitimate purposes from this fund."

NATIVES, NOT ALIENS

The convention asked that Indians entering the United States for extended periods of time be exempt from the American law requiring them to register as aliens.

The delegates repeated a resolution made during last year's convention that two Canadian Indians be appointed to the Senate in Ottawa.

Col. Jones assured the convention that these and other resolutions would be seriously studied by the government and not merely "pigeon-holed."

Chief Telford Adams of the Chippewa tribe, Sarnia, Ont., invited next year's convention to meet on his reservation. The brotherhood will gather there next June while Parliament is still in session.

N.A.I.B. President, Mr. Andrew Paull, took ill immediately after the Caughnawaga meeting; after several weeks in Ottawa's Civic Hospital, Mr. Andrew Paull was flown back to his home in North Vancouver.

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Modern Salmon Seiner for John Dick

By CAPT. G. R. WILLIAMS
 BY THE waters of upper Burrard Inlet, smooth and glass-like with a wisp of fog over it on this November day morn, a bright sun shining, making the reflection of the surrounding shores appear like jewels. This was once the sole domain of the great Squamish tribes.

In the course of a century how things have changed on this shore. Once the Squamish braves and chiefs made and launched canoes to ply the coastal waters hunting and fishing for salmon or an occasional raiding party.

But now a hundred or more guests gathered at the Mat Craft shipyard, owned and run by Matsumoto & Sons, Dollarton, for the launching of a modern salmon seine boat by Captain John Dick of Cape Mudge of the Kwakuitl tribes, the "Eva D II." There she lay all bedecked with flags and flowers and on the bow hung a bottle, the traditional christening liquid I am told—ssss—was it champagne or "fire-water"? (Natives are not allowed liquor).

The launching platform was a mass of flowers with a soft back-

ground of wired music. (Yes, how things have changed, a century ago it would have been tom toms and chanting of many braves.)

Several speeches and congratulations were made. Amid the chattering of many guests silence fell. Now we see a beautiful Indian girl going up on the platform where she is presented with a large bouquet. She turned to the boat and with her beautiful voice, as clear as a bell with many tones, she spoke (and it seems as if the clear waters of Burrard listened): "I christen thee the Eva D II. May good fortune, fair weather be thy guide in thy sailings!" Plop went the bottle, very loud, the Eva D II was on her way. Gradually gathering momentum, she hit the water. Covered with silver spray she heaved and rolled a bit then settled, truly a beautiful ship—58 feet long, with a beam of more than 17 feet, powered by 190 h.p. Murphy Diesel engine. She is equipped with echo sounder, radio-telephone and all the latest equipment for scientific fishing. In design, she is similar to "Miss Georgine," recently completed for Captain George Brajcich. The Eva D II cost \$55,000 or more—hot and cold showers and all comforts of the home, a beautiful Queen to join the large ever increasing fleet

of Native seine boats.

Miss Eva Dick, granddaughter of Captain John Dick, christened the boat. Nearly every tribe in British Columbia was represented at the luncheon given by Captain Dick and his family for their guests.

Among the guests were the following seine boat captains and boat owners who were accompanied by their wives and families:

Captain Moses Alfred and wife (Kwakuitl), Alert Bay; Captain Jeff White and wife (Haida), Massett; Captain Harry Assu (Kwakuitl), Cape Mudge; Captain Charlie Peters; President Captain Robert Clifton (Tsimpsian), Hartley Bay and Comox; Captain William Robinson (Tsimpsian), Klemtu. All the above captains were accompanied by their wives and families.

Chief Jack Peters of Bamfield, Mr. Ed Nahane, Business Agent for the Brotherhood (Squamish Tribe), Mr. J. Houle, Cape Mudge, Captain and Mrs. Fred Dick, "Yip 2", Cape Mudge; Captain Guy Williams, Kitimaat; Mr. and Mrs.

Sandy Billy, Cape Mudge; Ed Chikmit, We Way, B.C.; Terry Dick, Campbell River; Edwin Douglas, Hartley Bay; Maisie Hurley, Native Voice; Mr. Buchanan and President, B.C. Packers; Mr. Bob Walker, B.C. Packers; Mr. R. Nichols, B.C. Packers; Mr. Harrison, B.C. Packers and many others including Mr. C. Peters of Chicago. A large bevy of beautiful young ladies too many to name.

Our President and his beautiful wife, Mr. and Mrs. Robert Clifton, were greeted by many friends who congratulated Mr. Clifton on being elected as our new President. Mr. Clifton gave a short witty address.

Captain Dick built his other Seine boat in 1927 and called her the "Eva D." Since that time he has had his sons work as the crew members; there are five of them. The 1955 season will see them split for the first time as they will be operating the two boats. I congratulate Miss Dick on her launching address to the boat and I congratulate Captain Dick. May good sailing and fishing be yours.



New seiner owned jointly by B.C. Packers and Capt. Johnny Dicks (right), has been named after the skipper's granddaughter, Eva Dicks (Centre). B.C. Packers president John Buchanan also took part in launching ceremonies this month.—Henry Tregillas photo.

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Mrs. Maisie Hurley.
Dear Sister:

I am forwarding the list of Native Brotherhood Officers as requested.

President—Robert P. Clifton, Box 687 Courtenay, B.C.
Legislative Chairman—Dr. P. R. Kelly, 33 Acadia Ave., Nanaimo, B.C.
Secretary—George N. Wilson, Bella Bella, B.C.
Treasurer—Reg. S. Cook, Alert Bay, B.C.
District Vice-President, Skeena River—Wilfred Jackson, Kitkatla, B.C.
District Vice-President, Naas River—Johnson Russ, Sunnyside Cannery, B.C.
District Vice-President, Burns Lake—Chief Paddy Isaac, Forestdale, B.C.
District Vice-President, Queen Charlotte Islands—Peter Hill, Massett, B.C.
District Vice-President, Central—Heber Maitland, Kitamaat, B.C.
District Vice-President, Alert Bay—James Sewid, Alert Bay, B.C.
District Vice-President, Southern—Daniel Assu, Cape Mudge, B.C.
District Vice-President, South-west Coast—Earl George, Ahousat, B.C.
District Vice-President, North-west Coast—Jacob Louie, Nootka, B.C.
District Vice-President, Lillooet-Pemberton—William Pascal, Creekside, B.C.
District Vice-President, Anahim Lake—Thomas Squinas, Anahim Lake, B.C.
District Vice-President, Alberni-Barclay Sound—Jack Peters, Kildonan, B.C.
District Vice-President, Fraser Valley—Oscar D. Peters, P.O. Box 116, Hope, B.C.
District Vice-President, Part Southern—Clarence Joe, Sechelt, B.C.
District Vice-President, Vancouver—Ed Sparrow, Sub P.O. 13, Vancouver, B.C.
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"Santa Got Stuck in the Chimney"
By Evan Kemp

Chief Crowfoot of the Blackfoot Indians, who helped preserve peace with the whites, died near Gleichen, Alta., in 1890.

Greetings to the Native Brotherhood of B.C.

from

Matsumoto Shipyards

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SPEECH IN 1788

(Continued from Page 7)
in the ground and covered it with earth that no evil minded person should find it. It remained undisturbed till about seven years ago when a dispute arose between us and same Canadians living near us, who had settled on our lands under the idea of trading with us. They wished to make some agreement with us for their lots if we would engage to prevent our cattle from breaking into their corn fields. This we offered to do if they would agree to pay us for our lots and the use of the common one dollar for each head of cattle they possessed. The matter was referred to our late Priest who said half a dollar would be sufficient. On our refusing to comply with his decision, he told us not to insist on any terms for the land did not belong to us, no, not so much as the smallest bush! However, the Canadians agreed to pay us annually a dollar a head for the cattle and half a dollar to the Priest who we learned had hitherto received a dollar and a half for each horse and cow possessed by the Canadians. Although this matter was settled, the declaration of our Priest hung heavy on our minds and has made us uneasy ever since.

"Father, you are well acquainted with our situation previous to the last French War, and that we were under the necessity of taking an active part with the King of France. But before Montreal was taken by the English, many of us became sensible of our error and as a first step toward our reconciliation with our Father, the King of England, we came to a resolution to return all the prisoners taken by us during the war. Accordingly we collected them and conveyed them to your worthy father, the late Sir William Johnson, at Fort Johnson, who received us kindly and accepted our submissions. He soon after sent us back with a message to the Seven Nations of Canada to acquaint them that the Great King of England was still willing to forgive the errors of these poor deluded Indians who were ensnared into the quarrel and that he would receive all those who truly repented and would come in to sue for protection. But,

if after this warning they still persisted in their former conduct and blindly rushed on to make any opposition to the Army that would soon march into their country, he would extirpate all those Nations and raze their Villages to the ground. We returned to Canada and faithfully delivered this message which was attended to by great many of our people. But some of our young men were still headstrong and would not believe that the French General would be obliged to leave America so soon after we received another message at our village from Sir William Johnson, who was then at Oswagatchie, to the same purpose as the one we brought in, telling us it should be the last we would receive from him while he looked on us as Enemy. We immediately called a Council and determined to accept the protection held out to us. Accordingly, the principal men of our village, as well as those from the other villages attended Sir William at Oswagatchie where he received the submission of the Deputies from Canada and there in full Council granted protection in the King's Name and confirmed to us our Lands granted by the King of France and the free exercise of our Religion with the indulgence of a Priest to reside in our village, in confirmation of which he delivered us the Belt which we now lay at your feet. Had we any doubts respecting the tenure by which we held our Lands, we would have then petitioned to have a new Deed lodged with Sir William in trust for us.

"Father, we have now opened our hearts and made our feelings known to you, and we trust you are sensible that our minds labored under a heavy burden from which it is our earnest prayer that you will endeavour to relieve us and use your interest with the Governor in Chief, Lord Dorchester, that a new Deed for the Lands we live on may be made out for us, and that we may hold them on the same tenure that the Mohawks at Grand River and Bay de Quinte hold theirs."

Delivers the large belt made on the occasion of the first settlement of the Indians at the Lake of the Mountains.)

Season's Greetings to the

Native Brotherhood !

... from Greater Vancouver and Lower Mainland
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Vice-President, E. SIMS — Secretary-Treasurer, V. W. FORSTER

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UBC Offers Short Fisheries Course

The following letter and brochure, of special interest to Native Brotherhood members who are fishermen, are reprinted below at the suggestion of Brotherhood President Robert Clifton.

LETTER FROM U.B.C.

The Extension Department is sending you the brochures and application forms pertaining to the fisheries short course which is being offered at the University during March 1955.

The content of the course, as you may know, was discussed and approved by a representative committee from the B.C. fishing industry and organizations, the Federal Department of Fisheries and the University. The course will be financed as the means of a special appropriation from the Federal Department of Fisheries.

The purpose of the course is set out in the leaflet. Should you require any information, your representative on the committee will no doubt be able to help you. If not, please write this office.

In view of the fact that this course is limited to thirty students, we are asking you to distribute these brochures to fishermen whom your organization would be willing to recommend. Final selection will be in the hands of the Extension Department.

We would like to point out that portion of this course will consist of discussion amongst fishermen. It would seem, therefore, that it would be wise to keep this in mind when recommending prospective members.

All the details of this course have not yet been settled. This is bound to be the case on the first occasion such a course is presented. I think you will agree, however, that such a course can be an important means of disseminating knowledge throughout the fishing population of our province.

May I point out that the applications, together with recommendations for this course must be received by January 20, 1955.

GORDON SELMAN,
Assistant Director,
UBC Extension Dept.

FISHERIES SHORT COURSE
The University of British Columbia
Department of University Extension
March 13 - 25, 1955

PURPOSE

To extend the knowledge of the fishing industry to practising fishermen beyond their specialized branch. Applicants should be willing and able to convey some of the information gained from the course to other fishermen in their areas;

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For further information write to Mr. A. V. Hill, Department of University Extension, University of British Columbia, Vancouver 8, B.C. or phone ALma 1191.



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STANDARD
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Kitty Carpenter Sisterhood Pres., Ed Nahanee Brotherhood Agent

We are pleased to announced the return of our good friend and hard worker, Mr. Ed Nahanee as business agent once again for the Native Brotherhood of B.C.

Mr. Nahanee is very popular wherever the Brotherhood work carries him. An exacting, careful man, never too busy to take time off to settle the troubles and problems of our people, a man of long experience and tact with a great knowledge of the problems of the Natives of B.C., he is carefully helping our new President lay out practical plans for the future, not only on the coast but the inland. Our slogan is Unite, Natives, Unite! Eddie is polishing up the old typewriter, setting up a new set of books and generally arranging the office ready to get back into the old harness with a smile that reaches round to the back of his neck. Atta boy, Eddie, good stuff.

Mr. Alfred Scow, who has re-

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turned to the University of B.C. to continue his course in Law which was temporarily interrupted by his agreeing to take the job as business agent until the convention, is hard at work studying. He was seen late at night at the law library at the Court House a few nights ago deep in law. Good luck, Alfred.

The new President of the Native Sisterhood is our beloved Kitty Carpenter of Bella Bella, wife of David Carpenter. A former Alert Bay girl and sister of Mrs. Wm. Scow, Kitty has long worked for our youth and is a splendid organizer. She is also Coast Associate Woman's Editor of The Native Voice, and being President doesn't hurt our feelings one bit.

We know our capable Kitty and we expect great things for the Sisterhood, such as equality of voting rights with the men in the Brotherhood, teenager plans, better conditions for women in the Canneries and a general uplift. We also expect many articles for The Voice on bettering conditions for the Voice. Hi, Kitty, what about it?

Emily Swanson, from Massett, was elected first vice-president; Mrs. Bell from Alert Bay, second vice-president, and Mary Hall, secretary.

Bella Bella Parent-Teacher Association gave a splendid concert for

the people attending the convention. There were so many talented children. We were especially attracted to the wee ones who sang in such perfect tune—they could not have been over six years old. The Bella Bella belles—boys who dressed as girls—brought down the house with their idea of the way nice girls should behave. The square dance team was full of rhythm and vigor. Wee talented Noreen Hall with her piano solo, stole the show, as did beautiful Judy Windsor with her lovely voice.

Every one of the children was talented and made it hard to decide which pleased one most.

The excellent Bella Bella Band was a great credit to the Village, and the bandmaster, and rendered many of the old favorites. I really wished that it had been produced in Vancouver to show what hard work and great talent can be produced among our Natives with their love of music and lovely voices.

We thank the Chief and Head Councillor and people of Bella Bella for their wonderful hospitality. We also wish to thank them for the wonderful support given to The Native Voice. They are without question the biggest supporters of

BELLA BELLA PTA CONCERT

O CANADA

1. Thunderer March—John Philip Sousa—Ban Washington Post March John Philip Sousa—Ban
2. Welcome — C.G.I.T. Girls.
3. Lullaby—Santa Lucia School Chor
4. Children Hymn—Jesus Loves Me Jesus Bids Us Shine Miss Rudell's Clas
5. Square Dance—School Chil dren—Miss D. Windsor
6. Solo—Isle of Capri—Judy Windsor Wonderful Isn't It?
7. Piano Solo—Sandman's Lullaby — Noreen Hall The Swing
8. Song—Pigeon House On Our Holiday—Mrs. Hopkins, Grade
9. Song—Sway — Wilson Girl Tennessee Big Walk
10. Bella Bella Belles
11. Bella Bella Choir
12. Under the Double Eagle J. F. Wagner — Ban Sharpshooters G. Metalo — Ban

NATIONAL ANTHEM

The Native Voice.

We wish A MERRY CHRISTMAS
TO ALL OUR READERS—
From the Publisher and Staff
The Native Voice.

Patronize the Advertiser
in THE NATIVE VOICE



Our drivers are holders of first aid certificates and are prepared to be of service.



ROYAL EXPORT & HIGH LIFE BEER

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